



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The nations shall learn war no more.

THE ADVOCATE OF PEACE.

A MONTHLY JOURNAL

DEVOTED TO THE INTERESTS OF PEACE BETWEEN
INDIVIDUALS, CLASSES AND NATIONS.

SUBSCRIPTION PRICE, ONE DOLLAR A YEAR.
SINGLE NUMBERS, TEN CENTS.

Address all communications to

THE AMERICAN PEACE SOCIETY,
3 Somerset Street, Boston, Mass.

THE WAR IN COREA.

The strained relations between China and Japan have at last resulted in actual hostilities, and poor Corea has to serve as the battle ground. It has always been one of the chief curses of war that it rolls its bloody tides so unmercifully over those who are in no way responsible for it. Corea is said to be a very corrupt and wicked nation, but what epithets shall we apply to the two nations which are making it the excuse for their citizens to blow each other's brains out and to drown each other as fast as possible? Are corruption and violence wicked and infamous in time of peace and do they become sacred and glorious when the sword has been drawn and war declared?

The causes of the war, as is the case with so many of the wars of history, are hard to trace. The only reason why the two nations are fighting seems to be simply that they wish to fight. President Grant averted a conflict between them in 1879 when he was in the East, but ever since they seem to have been sorry that they did not fight at that time. Their relations have become more strained ever since until now the Emperors and peoples of the two empires seem to have entirely lost their self-control and to have given way to unreasoning hatred and passion. The kindly advice of other nations has been rejected and nothing, it seems, will satisfy them but the taste of each other's blood. Japan is progressive and restless, and, her material progress not being accompanied by a corresponding moral and religious development, she has become ambitious to show her hand beyond her island domain. China is jealous of and hates her for this, and in turn, because of her slowness and conservatism, is looked upon with disdain by her more sprightly neighbor across the channel.

It is the history of western Europe repeating itself in the East just aroused from its long slumber. It looked at one time as if the Eastern nations would come to civili-

zation without going through the seas of blood which have deluged and dishonored western Europe. But it looks now as if this could not be. The present conflict, no matter how brief a course it may run, has already laid the foundation of an international jealousy and hatred which will embitter the years of the next half century. Nations must reap as they sow, and if China and Japan could only be brought to see what a harvest of death and woe they are preparing for the coming generations they would send to their docks every war-ship they have afloat and disband their gathering armies before they are even trained to battle.

It is perhaps, after all, not much to be wondered at that two heathen nations like these, though claiming to be peacefully disposed and having each a number of admirable qualities, should get beside themselves with anger and begin to cut each other's throats. It is a repetition of the old story of the beast in human nature getting the better of the man—a world-story of wild inhumanity and of unreasoning cruelty the reading of which often makes one ashamed that he is a part of a race capable of such diabolical deeds. These fighters of the Orient, it is true, have had some little peace-schooling in the teachings of their religious leaders, but the purely human basis on which their professions of peace rest have been found of little value in the hour of actual trial, and Japanese and Chinese rush upon each other in the wild frenzy of enraged children driven on by selfish and untamed passions.

But what have they to learn from the cultivated, civilized, professedly Christianized nations of the West? It is little wonder that they do not listen to the counsels of ambassadors whose nations have had their skirts dripping with blood for centuries and which make it their chief business to-day to build war-ships, to train their citizens into fighting-machines and to construct every instrument of swift death which their sharpened wits can devise.

China and Japan are not simply following their heathen instincts but also the example set them by the professed followers of the Prince of Peace. It is England and the United States and France and Germany and Italy that have taught them the arts of modern warfare, and the example of some of these nations has led them to believe that national strength and glory can be acquired in no other way than by building up huge armaments, and slaughtering multitudes of one's neighbors. The blood of the poor fellows now being slain on the coasts of Corea is upon the heads of the nations of the West and dripping from their garments. They might, if they had followed the teachings of the Christ, have led the peoples of the Rising Sun forward into the ways of progress along peaceful paths. But they have blinded their eyes and missed their opportunity, and the Orientals will rise up in the judgment against them and condemn them.

But they are not all Occidentals who are of the Occi-

dent. Another civilization is growing up among the cannon and bayonets and war-ships of the West, a civilization founded on the New Testament. This is sometime to prevail and then China and Japan will discover that they have been imitating, not the religion of Jesus Christ, but a spurious Christianity, in adopting the war-devices of the Western nations.

BRITISH AND AMERICAN JOURNALISM.

If a good deal of British journalistic writing fairly represented the feelings of the English people toward the United States, we might well wish ourselves out of sight and hearing of the mother country. It is a curious phenomenon that whenever trouble of any serious kind arises in this country a lot of British papers begin at once, in lugubrious phrases, to prophesy for us social war, dissolution, or utter ruin. This was the case when the war of the rebellion broke out, though one would have thought that English love of freedom would have caused every English editor to throw himself on the side of the Union as against the rebellion brought on by slavery. It was the case recently when the American Railway Union boycott against Pullman coaches created much apprehension among our citizens and for a few days nearly paralyzed the business of the whole country. We were on the verge of a "terrible social war," these journals said. Our country was almost sure before long to be broken up into three or four nations. There was not enough patriotism and coherency of spirit left amongst us to keep us from being wrecked by a body of lawless anarchists, who were supposed by these prophets of ill to have multiplied to such an extent that few sensible and order-loving people were left. It seems to make little difference to these journals that we come safe out of all sorts of crises. The strength and wisdom that are in the great mass of our citizens go for nothing with them, or next to nothing.

What is the cause of this sort of writing? The answer is not far to seek, and we shall not waste the time to say what it is. But it is unworthy of any respectable British paper to use its editorial columns in this way. The great mass of our people are not anarchists and what we have are fresh importations from the old world. Five sixths of the laboring men of the country are opposed to the use of violence and rioting in their efforts to improve the condition of labor. Most of them are thoroughly loyal to the Government, as the great numbers who declined to have anything to do with the recent boycott prove. Our troubles are serious enough, however, and we ought to have the sympathy and moral support of every editor in Great Britain. The sort of writing referred to provokes something of the same kind on this side of the water and tends to keep alive and propagate the old feelings of ill-will which every sensible Anglo-Saxon in that country or this ought to wish to see die. Here is a sam-

ple of the "tit-for-tat" kind of writing to which we refer. The spirit of it is indiscriminatingly bad, and we are sorry that a respectable and widely circulated American paper should have stooped to the spirit of spitefulness and retaliation necessary to its production.

"Probably the only persons who will be either surprised or grieved at the malignant comments which the American labor difficulties have elicited from the English press will be the handful of gullible sentimentalists who have taken English professions of friendship for America seriously.

"As a nation the English people envy us and hate us. Every well informed American knows that this proposition is true, though it does not forbid the closest and most cordial friendship between individual Americans and Englishmen. It is not inconsistent, either, with all the blood-thicker-than-water talk which is heard both here and abroad on occasions of international conviviality. No doubt the authors of these rapturously fraternal sentiments believe them when they utter them, or, what is the same thing for the time being, think they do. But for a century and a quarter it has never once failed that every time that Jonathan gets into trouble he finds John Bull on his back, pounding and kicking him to the best of his ability. And when Jonathan has settled his little difficulty, and is at leisure to give his undivided attention to John, why, lo and behold, that wily individual has 'let up' his pounding and kicking, and has a banquet all spread for Jonathan with taffy and sugar galore. And Jonathan, with that magnanimous way of his, straightway forgets his bumps and bruises, and sits down and swallows a lot of syllabub about a 'common origin and common history,' 'Anglo-Saxon glory,' etc., as if he liked it, though the shrewd fellow knows that his obsequious host will be thumping him again the first time he gets an opportunity."

We are one of the "gullible sentimentalists" who take English professions of friendship for our country seriously. It is not true that the English people as a nation hate us. The converse is true. It is the newspaper John Bull who kicks and pounds us, and not all of him by any means. Some of the English who really love and respect America do sometimes indulge in unintelligent criticism of us, but their love and respect are genuine nevertheless. There are two kinds of Jonathan as well as two sorts of John Bull, and from considerable observation on both sides of the water we frankly confess that we think the bragging, spiteful, English-disliking Jonathan quite as numerous as the haughty, envious, America-kicking John Bull. It is quite time that the evolutionary processes, so much vaunted in our time, should render both species extinct. They have outlived their day, and it is a pity that the world should have to feed them longer.

The journals on both sides of the water ought to be the strongest force existing for binding the two nations into closer and closer friendship. It should be their pride to try to remove misunderstandings and to so acquaint themselves with the real condition of things existing in each other's country as not to magnify the faults and im-